THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

P. C.
Conference
Exorcism
Mental Health
Suffolk Week

JUNE, 1959 ONE SHILLING No. 20

The Churches' Fellowship for Psychical Study

Founder—Lt.-Col. REGINALD M. LESTER, F.J.I.

President—The Hon. Sir CYRIL ATKINSON, LL.D.

Vice-President—The Rev. Canon W. S. PAKENHAM-WALSH, M.A.

Hon. Secretary—The Rev. G. MAURICE ELLIOTT

Deputy Hon. Secretary—The Rev. BERTRAM E. WOODS

Members of Council—

Chairman—Lt.-Col. REGINALD M. LESTER, F.J.I.
The Hon. Sir CYRIL ATKINSON, LL.D.
The Rev. Canon W. S. PAKENHAM-WALSH, M.A.
The Rev. G. MAURICE ELLIOTT
The Rev. J. D. PEARCE-HIGGINS, M.A.
The Rev. CHARLES HARRINGTON
The Rev. J. M. JAMES, B.D., M.Th.
The Rev. Dr. J. MACDONALD, M.A., B.D., S.T.M.
The Rev. KENNETH RICHARDSON
The Rev. ANTHONY ROUSE
The Rev. F. S. W. SIMPSON, M.A., F.S.A.
The Rev. BERTRAM E. WOODS
Miss FRANCES BANKS, M.A.
Mrs. R. M. LESTER
Mrs. SYDNEY MOULE
Mrs. G. VIVIAN
Miss A. E. WHITE

Committees—

Executive:
Chairman—Lt.-Col. REGINALD M. LESTER

Healing Central Advisory:
Chairman—The Rev. BERTRAM E. WOODS
Hon. Secretary—Mrs. R. M. LESTER
Assistant Secretary—Mrs. JEAN SYDNEY

Research:
Chairman—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.
Hon. Secretary—The Rev. J. M. JAMES, B.D., M.Th.

Hon. Vice-Presidents—

The BISHOP OF LONDON

and the BISHOPS OF BIRMINGHAM, CARLISLE, EXETER, PETERBOROUGH, SHEFFIELD, SOUTHWARK, TRURO, WAKEFIELD, WORCESTER and PITTSBURGH, U.S.A., the DEAN OF ST. PAUL'S the Rev. Canon E. CARPENTER of Westminster Abbey, the Rev. Canon E. T. DAVIES, the Rev. Canon A. OSWALD JONES, the Rev. Dr. LESLIE WEATHERHEAD, Sir ALFRED BOSSOM, M.P., Dr. R. CROOKALL, D.Sc., Ph.D., Baron E. PALMSTIERNA, G.C.V.O., and others prominent in the Church, Science, and Public Life.

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

JUNE, 1959 No. 20

DATES TO REMEMBER

WEDNESDAY and THURSDAY, JULY 15TH and 16TH—East Anglia Conference, Long Melford Vicarage, Nr. Sudbury, Suffolk.

TUESDAY, WEDNESDAY and THURSDAY, SEPTEMBER 8TH, 9TH and 10TH—Annual Conference, Froebel Institute, Roehampton Lane, London, S.W.15.

WEDNESDAY, SEPTEMBER 23RD—West Country Public Brains Trust, Torquay.

THURSDAY, OCTOBER 16TH—Caxton Hall, 6.30. Annual At Home and Bring and Buy Sale.

THE ANNUAL CONFERENCE

THIS year we have been fortunate in securing the Froebel Institute in Roehampton Lane for our Annual Conference on 8th, 9th and 10th September. It opens at 4 p.m. on the 8th and closes after lunch on the 10th. This well appointed centre, standing in extensive and beautiful grounds, is an ideal setting, and a delightful place for members who are coming from outside London to stay for the two nights of the Conference. All those clergy and other members who attended the Conference when it was held here two years ago, will undoubtedly look forward to another visit.

The charge for the complete Conference will be £3 3s. 0d. per person, which includes all meals and service charges as well as accommodation. The charge for one day only is £1 15s. 0d. Those who are in London and only attending individual sessions as non-residents will be charged 2s. 6d. per day. Separate charges for meals for non-residents are: Lunch 5s. 0d.; Tea 2s. 0d.; Dinner 5s. 6d. Lunch will be served immediately following the morning session, and tea immediately before the 5 p.m. session.

All applications for accommodation or further particulars should be made to the Conference Secretary, Mrs. G. Vivian, 46 Lyford Road, London, S.W.18, enclosing stamped addressed envelope. Please state if vegetarian meals are required. As accommodation is limited, early application is advised, to avoid disappointment. Last year a number of last minute applications came in, which had to be regretfully refused. *No applications can be received after Saturday, September 5th.*

The Conference is again being organised by the Rev. J. D. Pearce-Higgins, who has decided—with the approval of the Council—to take a definite theme, based on the title of a recent book: *The Easter Enigma* (criticised on another page in this issue). This can offer a wide field of study and discussion if taken from several angles, as proposed, with emphasis on the main controversy of materialisation.

Full details of the programme are not yet complete, but so far lectures have been arranged by a member of the Society For Psychical Research, and by Mr. Harry Edwards who is to give a talk, with lantern slides, on the noted materialisation séances of Jack Webber. The secretary of the Occult Circle of the Magic Circle has also offered the C.F.P.S. co-operation, so it may be possible to stage a fake séance by that Circle, to show how essential it is to keep our critical faculties alert when investigating such phenomena. Also, any members who have good materialisation evidence to offer for discussion are asked to get in touch with Mr. Pearce-Higgins.

Other speakers are being approached, so that a good programme combining the spiritual and the scientific sides of our work can be planned. At this Conference it is also proposed to allow more time for open discussion.

How to get there. The Froebel Institute, in Grove House, Roehampton Lane, is *just opposite* Queen Mary's Hospital.

From Victoria—book to Barnes, and outside station take No. 72 bus to Grove House (or Queen Mary's Hospital is better known).

From Clapham Junction—take No. 37 bus to Roehampton Lane, and No. 72 up Roehampton Lane.

From Waterloo—book to Barnes and take No. 72 bus up Roehampton Lane to Queen Mary's Hospital.

CHURCHES' FELLOWSHIP IN THE U.S.A.

IN addition to our counterpart organisation in the U.S.A., the Spiritual Frontiers Fellowship, many more individual Americans are joining the parent body in this country. As we go to Press, the Rev. Anthony Rouse, who has been our Torbay Area President, is now on a lecture tour of America, where he will be taking the opportunity of publicising the work of our Fellowship at many big open meetings. As an outstandingly fine speaker, he is particularly well fitted to be our crusader in the States.

EDITORIAL COMMENT

We are all living at a time of great decision just now. In spite of all the materialism around us, man's hunger for Divine truth is never more apparent than it is today.

One of our principal provincial newspapers, *The Yorkshire Evening Post*, said this in its leader a few weeks ago: "Church leaders must realise that people are hungering for proof of the reality of a spirit existence and of survival after death. . . . Preaching to the converted is no more than 'holding the line'. The churches . . . cannot ignore outsiders' questions, for the world is—or ought to be—their parish. . . . It has been said that in much wisdom is much sorrow, but it is equally true that knowledge increases wonder, and wonder increases awe. . . . New knowledge must somehow be reconciled with old faith."

Every day it seems to be growing more abundantly clear what an extremely important function the Churches' Fellowship has to play in the world today. That note—an inspiring one—ran through all the speeches at both our Annual Dinners last month (in London and Torbay), at the Annual Healing Conference, and by speakers all over the country.

Two correspondents writing to us a few weeks ago made these respective comments:

"The attitude of the Fellowship to the subject of psychical research is one of the most encouraging aspects in my viewpoint of this age."

"In my opinion this is the most helpful and important movement in the world today, because I believe it will eventually change the thinking of mankind."

One of our Council members, the Rev. F. S. W. Simpson, draws our attention to the fact that the formation of a Fellowship similar to ours was envisaged as long as 34 years ago, but never came to pass. The late Dame Edith Lyttleton, a former President of the Society For Psychical Research, wrote in her book: *The Faculty of Communion*, published in 1925, these words:

"Might it not be possible to have a special ministry in the Churches devoted to this one purpose; men and women chosen for their sensitive organisations, and for the purity and selflessness of their character? Their function would be to guide and help those who wish to communicate with their dead, restraining wisely, fostering the right and safe conditions, joining the living and the dead in a common aspiration after holy living. These ministers would study the whole question with open minds and unafraid, zealous only for the truth, wherever it might lead them, consulting together over fresh facts and discoveries, comparing experiences, guiding thought, safeguarding experiments. The time is almost ripe for such an effort, and it depends upon the churches whether it is to be made mainly from within the fold or without it."

For some reason the time was *not* ripe then, and people went outside their own churches to find out the truth about life death. This must happen no more, and it need not happen again. As the Rev. Bertram Woods said at our Annual Dinner: "I think the Fellowship is a movement which will serve to be a spearhead for something far greater than we can see at this time."

The fact that at present we are being heavily attacked by the Spiritualist Press should not cause us any concern. This new development clarifies the issue considerably. We know now who are the people who do not wish to see psychical study raised to any higher level, and who resent its being brought within the influence of the Christian churches.

We must, however, be fair to the Spiritualist movement. There are many Christian spiritualists who have rallied to our defence, and who do sincerely desire to see the whole subject raised to a better spiritual level, and to see some safeguards and guidance provided for those who—perhaps under the stress of deep bereavement—rush to the first source they can find and fall into wrong and dangerous approaches to the subject.

It is interesting to note that since these attacks started on us, we have had an unusually high number of new members joining us from the Christian churches, so perhaps there is a purpose in it all. We shall go forward with all the greater determination. Again I would like to quote the words of the Rev. Bertram Woods in his admirable summing up of our position:

"I hope we shall, by the guidance of God, by the diligence, support and work of our members, be able to be in the vanguard of what I believe is a new age just being born; and I hope the time will come when we shall be able to have a part in the bringing about of a new relationship between the church and these things which we recognise as part and parcel of God's universe."

MODERN CHURCHMEN STUDY LIFE AFTER DEATH

It is interesting to note that at the Annual Conference of the Modern Churchmen's Union (of which the Rev. Pearce-Higgins is chairman), which is being held at the Froebel Institute the week before the C.F.P.S. Annual Conference, six of the lectures deal with the subject of Immortality and Contemporary Attitudes to Death,

SOME QUESTIONS ON HEALING

By Geoffrey Murray

(*From an address given at the Annual Dinner*)

There are times when, in the midst of many distractions, elementary questions can lead one back to the naked truth. You will remember the simple question that the child asked which stripped away all the illusions that had been engendered concerning the Emperor's new clothes. None of my questions will be as devastating as that, but perhaps they may serve to focus your thinking along what, I believe, may prove in time to be fruitful lines of enquiry.

I suppose that the reason why I came to be invited to speak to you this evening is because in a book I published last autumn I pleaded for an objective, thorough-going, and dispassionate enquiry into the results of certain forms of therapeutic unorthodoxy, especially those of psychic, spiritual, and divine healing. That book had been out only a matter of weeks when the Churches' Fellowship for Psychical Study embarked upon just such a protracted enquiry. It is to occupy, I understand, the better part of two years and is to be a joint undertaking of medical men, parsons and ministers, and those specially trained in psychic investigation. This is not only welcome to me personally, but is something for which thousands of suffering men and women have been awaiting for many years now. It should publicly determine how effective is the work of Mr. Harry Edwards, for example, and those many healers whose methods are akin to his.

The questions I wish to ask this evening all stem from one central query: Just what is this thing healing? We fall sick and if we are fortunate we recover. Why? We do not know, though some of us have explanations which we hold as matters of faith. Do we get well because, as many doctors would tell us, they have prescribed for us the right pill? But why do these pills sometimes prove impotent for what, to the doctors themselves, appear to be identical symptoms? Do we get well because, as the osteopaths believe, the human body contains within itself all the means of correcting every kind of disease, so that what needs to be done therapeutically is to ensure that the body is correctly aligned to do its work properly? Is it because the doctor, nurse, or healer has some inner power—an odic force or radiesthetic quality—that communicates itself to the sufferer by touch—the laying on of hands—and so cures the disability? Is it because of the beneficient care for us that spirits have in some state beyond the material world—a care that communicates itself through some human healing sensitive or medium? Is all healing from God, so that the way to recovery, to become whole, is to pray? Does healing come from an attitude of mind like that inculcated by Christian Science? Is it psychosomatic? Is it glandular? Is it auto-suggestion? Is it sociological? Or is the answer to be found in a combination of these things, or, maybe, in some other factor? These are still the great, unanswered questions, but I am confident that soon we shall know the truth about some of them.

I say I am confident because of this investigation which the Fellowship has begun. I believe the enquiry has the merit of one all-important virtue: Those who are taking part in it will be completely open-minded. I foresee that some of the cures that many of us are ready to accept as well established may turn out to be negative. We must not be afraid of that. Whether we are on the side of the orthodox or the unorthodox we must be prepared for many disappointments and the possible exposure as untruths of many things that we have taken to be cardinal to our beliefs. We must risk much in order to gain much if, indeed, our real intention is to help those who suffer.

There is one particular question which I should like to ask this evening. It concerns the nature, place, and efficacy of prayer in therapy and how it is related to the Absent Healing of Spiritualists, the lovingness and euphoria of Christian Science, and the solemnities and rituals of Lourdes. Are these related? I am inclined to think they are. I cannot prove it, and I admit that very often they seem to be at odds with one another. But essentially they are all part, it seems to me, of the same spiritual activity.

Is prayer effective in healing? There appears to be ample evidence to suggest that it well may be. But why, and how? At once we are on the quicksands of theology and I quake. But there is one problem we simply must face. Why is prayer for healing, even when offered by the most devout —the holiest and saintliest among us—sometimes ineffective? This experience seems to postulate a capricious Deity, and this I cannot, as a matter of faith, believe to be true. C. E. M. Joad once put the dilemma with great cogency. If, he said, God is almighty and He allows His creatures to suffer then he cannot be a God of love. Contrariwise, if He is a God of love but cannot prevent his creatures from suffering, then he cannot be almighty. I would suggest, however, that this dilemma can be resolved if we remember all the attributes of God. He *is* almighty, and he is also a God of Love, of Truth, *and* of Law. It follows from this that He cannot wish any of his creatures to suffer. Nor is it in His nature to make exceptions because of a whim, however divine and compassionate. I believe we suffer ill health because, either wittingly of unwittingly, we break His laws. We may abuse our health through gluttony. We may eat too much, drink too much, smoke too much. We

may expose ourselves, against His intentions, to drugs, poisons, dirt, darkness, and foul air. We may overwork. We may worry. We may love too little, and hate too much. And then we fall sick. It is the penalty of our disobedience to the divine will. But the laws determining health are always the same, just as the laws of gravitation and aero-dynamics are always the same. I believe it is God's intention that man should fly, and fly in perfect safety, but only so long as we obey His law of aero-dynamics. Disobey that law, through bad aircraft design, bad maintenance, lack of fuel, overloading, or the misjudgment of a pilot, and then a penalty must be paid—the tragedy of a crash. Just so, I believe, with the laws of prayer and health. A man goes to Lourdes and is cured. A hundred follow and die. Why so? I know there is a Church doctrine which explains this on the ground of what is called "permitted evil". Perhaps that is the truth of the matter. But to me it is unacceptable. I suggest that behind this contradictory experience of cures and no cures there is a law of prayer which we have not yet begun to search out and understand. And that law applies to Christian Science, Absent Healing, and the laying on of hands, and so forth. I would argue that man's duty to God is to learn His laws and obey them. Today we know nothing about the laws of therapeutic prayer.

There is one suggestion I will hazard here. It sometimes happens that people who cannot possibly know they are being prayed for recover. I mean babies, the delirious, the unconscious. Doctors have given them up. All their medical knowledge tells them that these patients must die. But prayers are offered, and they recover. Has a miracle taken place? It is always dangerous in logic to read a cause and an effect into two events. Coincidence must always be remembered. But can it be, I wonder, that people who, in the circumstances I have mentioned, recover after prayer do so because the power of those prayers has been passed on to those who nurse and care for them? Is it that parents and nurses, knowing of the concentration of prayer or absent healing that is being offered are relieved of the utter hopelessness that previously possessed them and so perform their ministrations in an entirely different spirit? In other words, has the law of therapeutic prayer been obeyed unknowingly? Again, is odic force telepathically communicated by prayer? I think it is possible that it may be. Perhaps I am being fanciful and far-fetched, but how I wish we knew more about odic force. If only we could identify it and measure it, how important this would be in the choosing and training of nurses, and the isolating of certain patients from certain nurses to the immense benefit of both groups.

(*contd. foot of next column*)

ANNUAL HEALING RETREAT AND CONFERENCE

In no previous year has our Annual Healing Conference brought in so many expressions of appreciation and enthusiasm from members. Everyone was unanimous in saying that the day had proved one of great inspiration to them. The only unfortunate aspect was that tickets were over-sold the week before, and we had to refuse most regretfully appeals from those who had left until too late applying for tickets.

The hall was packed to capacity, in spite of the day being one of steady pouring rain. The Rev. Bertram Woods took the Chair for the first two sessions, and set an inspiring note that remained throughout. The first session opened with an address by Miss Dorothy Kerin, who brought in an atmosphere of spiritual upliftment, and this was continued in the afternoon by the Rev. Kenneth Richardson, whose address was described by the Rev. J. Pearce-Higgins as one of the finest he had ever heard. For the third session, Col. Lester took the chair, when another striking address was given by Dr. Mona Rolfe. The three speakers had ably dealt with different aspects of Healing; Miss Dorothy Kerin with Divine Healing from the lay angle; the Rev. Kenneth Richardson with the Ministry of Healing within the Church; and Dr. Rolfe with the subject of Spiritual Healing and the Psychiatrist.

The periods of discussion which followed each address were also notable as being on an unusually high level, and the contribution made by members in that respect were in keeping with the exceptional standard maintained throughout the day.

It is hoped to be able to give some extracts from the addresses in our next issue.

"IN SEARCH OF THE HEREAFTER"

Col. Lester's book under the above title, which was published in this country some seven years ago, but is now out of print here, is still selling in the U.S.A., Sweden, Finland and Japan. Some idea of the interest in Japan is shown by the fact that during the past six months, 4,500 copies of the book have been sold in that country.

SOME QUESTIONS ON HEALING—(*contd.*)

Well, those are some of the questions I have been asking myself of late. If you share my conviction that it is tremendously important to find the answers and to fight for the truth to be recognised, then you will welcome, as I do, the enquiry into spiritual healing that the Churches' Fellowship has inaugurated as part of its work.

DR. MACHIN'S MEETING
CAXTON HALL, 16th APRIL, 1959

"Towards a Theology of Healing" was the thought-provoking title of the Rev. Dr. Ivor Machin's address at the Caxton Hall on the 16th April. The Rev. Bertram Woods acted as Chairman and in his opening remarks said that he thought the time had come when we must be prepared to approach the whole question of spiritual healing from a truly scientific standpoint, and to seek to establish scientifically the phenomena that are revealed in the practice of spiritual healing. So far we have, as it were, all sorts and kinds of phenomena and claims made in the name of spiritual healing; and they must be sorted out and related to their place in the Christian Faith. "Tonight we give Dr. Machin a most hearty welcome and assure him of our great interest in the subject of his talk", said Mr. Woods.

Dr. Machin said, "I feel that in looking at the whole question of the Theology of healing we must include the whole field of healing. No one person, I think, can possibly hope to do this, and the Fellowship may feel that it can undertake this particular study. In addition to the healers, the study should be undertaken by Clergy and Ministers, and people who are familiar with Indian literature; someone of the calibre of Professor E. O. James, and a person of the temperament of Bousset to deal with the Mystery Religions. And if we could interest the Hebraists they could analyse the words used in Hebrew thought so that we could know what is the thought-context of words used in the Old Testament. The theology of the Greek Orthodox Church and of the German Reformation might have a considerable amount to teach us.

"Our thinking about God is conditioned by our experience of God, and spiritual healing is a very obvious mode of Divine working and therefore has a great deal to tell us concerning the nature of God and his relation to man. But this is a very elementary and tentative approach. That is why I have used the above title.

"If there is healing there must be something to heal and so we have to start with the problem of God and evil and I shall confine myself to orthodox Christianity although I shall not have time to enlarge on the five traditional answers below which are not completely satisfactory in any case.

1. The dualistic theory, the existence of an evil Power to whom we attribute the fact and origin of evil.
2. That all is an illusion which is predominantly a Hindu view, or that evil is illusion which is held by some Western thinkers.
3. That evil is undeveloped good, which is the answer of an unthinking faith.
4. That one can heal by co-operating with the Cosmic forces.
5. That healing will come by an increasing knowledge. This to my mind is the basis of the Buddhist and Gnostic philosophy. They believe that knowing about God and the Universe will liberate the healing forces. This same belief can be found in many of the fringe developments of Christian philosophies today.

"There is an element of truth, of course, in these answers but the answer of othodox Christianity lies in the fact that we believe in God the Father as the source of life, a Father who controls and rules his family. It is not the purpose of God that any of His children should suffer.

"God gave man free will in order that loving and free co-operation with the creative purpose might exist in the Universe. He risked disobedience and the possibility of suffering but did not intend it.

"Our Lord in His person and teaching embodies all of value in pre-Christian and non-Christian methods.

"The Christian doctrine of Grace helps to explain the importance of environment—we have to get the person right, his home right. Here we can see the value of prayer even for those who do not know we are praying for them. We are introducing a healing element into their environment.

"Doctors should realise that their ministry, with that of the Clergy, is part of the operation of the covenanted Grace of God. Many do realise this.

"If the Church had been true to its mission and its faith, healing would have continued as an integral part of its activity".

PSYCHICAL RESEARCH AS A DEFENCE OF RELIGION

By Geraldine Cummins

Some members who were unable to attend this extremely interesting and informative lecture have asked for copies. We shall be pleased to have these made for members but the cost will depend on the number of applications received.

STUDY GROUPS

The Rev. Bertram Woods, a member of our Council, has very kindly offered to address Study Group meetings commencing in the Autumn if sufficient notice is given him. He is the minister of a large and active church and is not therefore able to arrange engagements at short notice. His address is—161 Victoria Road, Horley, Surrey.

ANNUAL AT HOME

THIS popular event will be repeated as in previous years, at Caxton Hall, Westminster, on Thursday, October 16th. As the innovation of a Bring and Buy Sale last year proved successful, we shall again combine the At Home with some Bring and Buy stalls. We would, therefore, ask our lady members to please get busy during the summer months making small articles, which last year sold so well, and brought us in about £40 for the Fellowship funds. Other members who can contribute anything in the way of home produce, or, of course, such items as household goods, etc., will be helping the Fellowship in a very practical way.

This annual event, based on the numbers attending, seems to be one of our most popular social functions, and it has been most pleasing to welcome so many of our members each year from quite distant parts of the country. All members on arrival will be welcomed by our President, Sir Cyril Atkinson and Lady Atkinson, and our Chairman, Col. Lester and Mrs. Lester.

Members are asked to apply early for tickets, as accommodation is limited to 200, and applications will be taken in strict rotation. These should be made to Mrs. J. Sydney, 47 Philbeach Gardens, S.W.5. The price will again be 4/-, to include the buffet.

GERALDINE CUMMINS AT TORBAY

MORE than one hundred people attended a lecture given by Miss Geraldine Cummins at Torbay Hotel, Torquay, arranged by the Torbay Group of the Fellowship. The chair was taken by the Rev. Edward King. This was the same lecture that Miss Cummins had previously delivered at Caxton Hall, and created equally keen interest. A long period of questions followed.

Another large gathering attended to hear Miss Frances Banks speak to Torbay Group on " The Etheric Body ". This produced a most lively and valuable discussion, and it was evident that many of those present learned a great deal from Miss Banks' talk.

A very striking lecture on Healing was given a few weeks previously by Mr. Eric Harrison, of Plymouth, and was held by the Torbay Group at Victoria Hotel, Torquay. Mr. Harrison related some of his own very remarkable experiences as a healer, and was able to give a good deal of valuable advice during the ensuing discussion.

1958 LONDON CONFERENCE LECTURES

May we remind members who have not yet made application for their copy of these lectures that they are now available, and the cost is 5s. 4d. (including postage). The subjects were set forth in our September issue.

EAST ANGLIA CONFERENCE

We are very pleased to announce that we have again been able to arrange a Long Melford Conference which will be held at the Rectory (by kind permission of the Rector, the Rev. F. S. W. Simpson). This Conference was such a success last year that the Fellowship was pressed to repeat it.

How to get there. Bus and train services to Long Melford. Bus to the Black Lion, which is only 5 minutes from the Vicarage. Bus and train services also to Sudbury, where taxis are obtainable.

For members staying overnight, there are the Bull and the Crown Hotels at Long Melford; at Sudbury, the Four Feathers and the Black Boy; and the Swan at Lavenham.

Will members wishing to attend the Conference kindly notify the Rev. F. S. W. Simpson at the Rectory, Long Melford, beforehand. Early application is advised.

The programme is as under:

Wednesday, 15th July

10.30 a.m. Introductions and refreshments. Sir Cyril Atkinson will open the Conference.
11.00 a.m. The Rev. F. S. W. Simpson: *Subject*—The need for a new reformation.
12.00 a.m. Discussion
1.00 p.m. Lunch (obtained at the local Hotel or Cafe).
3.00 p.m. The Rev. J. D. Pearce-Higgins, M.A.
4.00 p.m. Tea at the Vicarage.
4.30 p.m. Discussion.
7.30 p.m. (approx.) The Rev. Canon Oswald Jones.

Thursday, 16th July

11.00 a.m. The Rev. Allan Barham: *Subject*—Some experiences of Direct Voice Mediumship.
3.00 p.m. Miss Ursula Roberts: Address and Demonstration.

Fee for each Lecture: Members 2/-; Non-members 3/- (to defray expenses).

EXORCISM AND MENTAL HEALTH

GREAT interest has been aroused by a series of articles by Col. Lester that have appeared in a London daily newspaper on the subject of exorcism in relation to mental health.

In these articles he has had much valuable co-operation from Dr. Griffith Evans, F.R.C.S., the Rev. William Wood of the London Healing Mission, and the Rev. H. A. Madge. Authenticated cases have been reported in detail, and much evidence collected and sifted, showing what an important bearing this must have on the inmates of our mental asylums.

LONDON ANNUAL DINNER

OUR third Annual Dinner, held once again at St. Ermin's Hotel, Westminster, proved a happy and successful occasion.

Col. Lester, who presided, read letters of apology for absence from the Bishops of London and Birmingham, Sir Alfred Bossom, M.P. and Lady Ravensdale. He also expressed the regret of the assembled company at the absence through illness of our vice-president, Canon Pakenham-Walsh, and our hon. secretary, the Rev. Maurice Elliott.

In welcoming those members who had travelled long distances to be present, Col. Lester extended a particularly warm welcome to our President, Sir Cyril Atkinson and Lady Atkinson, who regularly travelled up from Suffolk to be present at most of the principal events arranged by the Fellowship. Mentioning how so many organisations had Presidents who were merely nominal, Col. Lester said how very different Sir Cyril was, who from the very first had taken an active interest in all our work.

Sir Cyril then spoke a few words in reply, saying what a delight it was to him to meet members like this every year. The Annual Dinner was the highlight of the year for him. He wanted to take this opportunity of saying one thing in particular, and that was to congratulate the editor of the *Quarterly Review*, which he thought was a most satisfying publication and kept one in close touch with the work of the Fellowship.

The Chairman then called on the first guest, Mr. Geoffrey Murray, religious correspondent of the *News Chronicle*, to propose the toast of the C.F.P.S. Mr. Murray said the first consideration that had prompted him to accept the task of proposing this toast was the opportunity that it offered him of saluting a company of men and women whose work he held in the highest regard. The second consideration was that it allowed him to ask a number of questions that were of general importance. Mr. Murray then delivered a speech of such interest that we have decided to reprint it in full in this issue (see page 3).

Responding to the toast, the Rev. Bertram Woods said:

" It is a very great pleasure to me to respond to the toast, not only because of my own personal concern or interest in the Fellowship but because I think that it is a very significant movement, and one which will serve to be a spearhead for something far greater than we can see at this time. I am reminded of the fact that though it is true that the age of science was born in the Renaissance, yet the flower of the age of science began about one hundred years ago. The scientific approach to things began to spread into all sorts of fields and with the spreading of the scientific approach there came a materialism partly because of the theories that we propounded, and partly because for the first time man was trying to measure these realities about him in the realm of the material universe. He was feeling that he could now master them for the first time; they were no longer bogies to frighten him, but things he could use and upon which he could place values.

" This materialism has steadily grown until in this mid-part of the 20th century we are in a world engulfed in this materialistic outlook. It is even in the church. The church, of all organisations, should be spiritual through and through and yet it is in both practice and outlook, and even in its theology, sometimes more than a little materialistic.

" Sir Cyril Atkinson had mentioned the fact that certain parsons shut their ears to the very idea of any sort of contact with psychic matters. Is not that approach typical? I do not blame them as being pig-headed; I simply am sorry for them as having been engulfed in this materialistic conception of life so that even they and other Christian people generally tend to think of their Christian life and faith, and of the whole Christian belief in terms of one material world.

Heaven has left us and for most people in the church, as well as out of it, there has been nothing to take its place.

" The great problem that seems to me to face the church and all Christian people is how to break the deadlock that exists in the materialistic world. We preach an effete spiritual gospel, for you cannot preach a spiritual gospel unless you are filled with spiritual vision; and there are very few people in these days who have real spiritual vision. We speak about the things of the Kingdom without knowing what the Kingdom means, and it is not surprising that people fail to be convinced when there is no apparent reality in what we are preaching. It seems to me that it is here we can see something of the amazing providence of God; for about one hundred years ago two new avenues of spiritual concept and experience opened to the critical study of mankind. It is one hundred years ago approximately that psychic science was born, and also that spiritual healing was begun to be taken seriously. It is strange and significant that those two things should come together severing the materialism from a new scientific approach and which seems almost to come from within, in which new ideas are sent out and a new awareness of things that have been here for centuries but are being seen as having a significance and importance of their own in this world.

" Since then psychic science had developed until it is really being taken seriously in our seats of learning, and spiritual healing is being taken very seriously by the church as well as by organisations outside; and it seems to me that the C.F.P.S.

with its double mission can play an important part in developing amongst our own people within the church this awareness of these two new levels of phenomena.

" I remember that a long time ago people asked questions about the material universe not dissimilar from the questions Mr. Murray has asked about the spiritual universe. In those primitive days they looked for all sorts of answers. Now we have a well developed science which helps us to understand this universe and we are not asking so many questions. We are face to face now with a growing awareness of a new universe which is a direct answer to the materialism in men's mind and I think we can play our no little part in making men and women aware of the fact that here may be the very power, God given, that can break this tremendous strength, as it appears at the present time, of the materialistic concept of life. I hope we shall by the guidance of God, by the diligence, support and work of our members be able to be in the vanguard of what I believe is a new age just being born; and I hope the time will come when we shall be able to have a part in the bringing about of a new relationship between the church and these things which we recognise as part and parcel of God's universe.

" I hope we shall be able to satisfy Mr. Murray in the results that we shall obtain through our questionnaire. We have about 110 answers and they will give us clues, I think, to the helping of our understanding of some of the problems that Mr. Murray has posed in his address."

The next toast, that of Our Guests, was proposed by Miss Frances Banks.

She expressed deep regret that the Baroness Ravensdale had had to attend the debate on the Street Offences Bill at the House of Lords to make her own significant contribution, at the very moment when we had hoped to welcome her with us. Her work for the Western understanding of the great Eastern religions through the World Congress of Faiths, as exemplified in the foundation of Younghusband House, and her close association with Miss Dorothy Kerin in her healing work, gave her important links with the aims of C.F.P.S.

In the Baroness' enforced absence, she welcomed Colonel F. H. Wright of Australia who still had a vivid recollection of landing on Gallipoli on Anzac Day, 1915, and who had just come from a visit to Washington for the International Trade Congress, where he had met and shaken hands with President Eisenhower.

In welcoming Mr. Geoffrey Murray, she commented upon his wide humanitarian as well as religious interests as reflected in his reporting. It was no longer enough for the Press to be mightier than the sword; it had to be mightier than the H and A bombs.

A third guest with us this evening was Sir John Sinclair, an earnest student and exponent of the Inner Life with whom we were happy to have this link.

The Churches' Fellowship, now entering its sixth year, was still hardly out of the pre-school stage, and could especially appreciate those who stood by it before it had been able to mature its aims more appreciably. That a vast field lay ahead of it there could be little doubt. Institutional religion down the ages had repeatedly exercised the rôle of King Canute. With the renaissance of learning it had tried to withstand the astronomers in the opening up of the truth about our universe which had previously seemed to be its province. Religion had not suffered through its eventual silent recognition. The same had happened with the impact of the Darwinian theory of evolution, though once more it had seemed to diminish the stature of man. So also with the Freudian theory of the subconscious, which had changed our belief in rational motivation and shattered our preconceived concepts of " goodness ".

And now psychic science bade fair to take over the seemingly last stronghold of religionists, the life in the world to come. It behoved us to be diligent and to press our own investigations still farther into spiritual fields, remembering that " the increase of knowledge is always accompanied by the increase of mystery. New acquisitions of comprehension open up new vistas of incomprehension."

The time would come for us to have worthy headquarters in London, and a *Quarterly Review* which no minister could afford to be without. A few legacies might well secure both! In those days some future archbishop might ask us for the answers, and be surprised if they were not forthcoming. No good for us to say that he had not seemed much interested; his reply might well be: We thought you would get on better without us at the start.

Colonel Wright nobly deputised for the Baroness Ravensdale at short notice by responding to the toast. He said:

" I have been introduced as an Australian and in my country when men have reached my years they give them much respect and we are known as ' The old man of the Tribe ' and we are given all the tit-bits.

I regard my being with you tonight as a distinct ' tit-bit '.

I would like to touch on one thing, that is the high plane from which your talks have been given tonight. One or two instances have struck me, and I do want to say again that I have had a most interesting evening and I shall be very happy to answer Miss Banks' questionnaire, if she wishes,

TORBAY ANNUAL DINNER

NEARLY 50 people attended the first regional Annual Dinner of the Fellowship, which was held by the Torbay Group at Palm Court Hotel, Torquay, on April 29th. It was hailed by all as a most outstanding success and a very delightful evening.

The Rev. Edward King, minister of Victoria Park Methodist Church, who presided, extended a warm welcome to members and official guests, and called on the first speaker to propose the toast of the C.F.P.S. This was the Rev. Sir Patrick Ferguson-Davie, hon. chaplain to the Bishop of Exeter, who was unable to be present owing to his attendance that week at the London Convocation. (A similar regret at absence was announced from the Bishop of Truro.)

Sir Patrick, referring to the bridging of the gap between Religion and Science that was being achieved by the Churches' Fellowship, said that the invisible world of the spirit was one of the things that Science could not see. He was especially interested in the subject of exorcism, and maintained that there was no doubt that many people in mental hospitals today were possessed by evil or mischievous spirits, and could be helped or cured by exorcism. "The trouble is," said Sir Patrick, "that very few people seem to take possession by evil spirits anything more than a joke. . . . That is why exorcism is a fairly rare thing, because of the unbelief with which we are surrounded today."

Col. Lester, in responding to the toast, said he regretted they had fixed the date of their Dinner for the same week as the London Convocation, as otherwise we should have had the Bishops of Exeter and Truro at the table with us. We were, however, very happy to have the Bishop of Exeter's chaplain with us.

Sir Patrick had made mention of a very important subject, said Col. Lester, for the question of exorcism in relation to mental health was of great topical interest today, when it has been claimed that more than 50 per cent of the inmates of our mental homes need never have been sent there if they had been properly treated and cleared of obsessions and "possession". It was a subject that the Fellowship's Research Committee would have to tackle in the near future.

Col. Lester said they had made careful plans to balance our Guest list between the Church and Medicine, but this evening Medicine had been taken sick, and the other official guest–Dr. Stebbing Beadel—had been taken ill only that morning. They were, however, very fortunate to have among them Major Tudor Pole, founder of the Big Ben Silent Minute, who would this evening take Dr. Beadel's place in responding for the Guests.

In speaking of the good progress made by the C.F.P.S. in so many directions during the past year, Col. Lester paid particular tribute to many of their clergy members. Here in Torbay he would like to mention in particular the Rev. Anthony Rouse, who had been such a tower of strength and given such steady and loyal support to the Group ever since it was founded. The Group also largely owed its success to the devoted work of Mr. and Mrs. Kew Mills, who had built it up from a small handful to the flourishing centre it now was.

Col. Lester spoke of the dangerously low level in which psychic research was conducted in many parts of the country, and said it was one of the duties of the Churches' Fellowship to guide people into the right approach through a truly Christian channel. He was being violently assailed by the Spiritualist Press at the present time for saying this, but he would go on saying it—because it is true and needs saying.

"It is our task," said Col. Lester, "to get the knowledge that we have beenso fortunate to acquire, disseminated to the outside world and especially to all members of our Christian churches. There is not a shadow of doubt that the C.F.P.S. is fulfilling a real and necessary function in the world today. We all have a terrific responsibility and a tremendous amount of work ahead of us, and it is up to every individual member to take a full and active part in our really vital crusade that is establishing this common meeting ground between Religion and Science."

The toast of the Guests was proposed by the Rev. Anthony Rouse, the Area President, in the course of which he described a somewhat remarkable incident that had happened recently. An acquaintance of his, Lady Sanderson, was talking to a friend in a hotel lounge, when the other woman noticed she was wearing an aquamarine and diamond pendant. But Lady Sanderson was not wearing one, and was most surprised. It was later revealed that the description of the pendant fitted exactly that of one stolen from Lady Sanderson about 30 years ago. This was an unusual case of clairvoyance, where the woman had seen the etheric replica of the pendant around Lady Sanderson's throat.

In responding to the toast of the Guests, Major Tudor Pole said how necessary it was to make a clear distinction between "psychical" and "psychism"—the latter being the lower meaning. Psychical research is really the "search of the soul."

He thought the Fellowship would be doing valuable work if they succeeded in gradually awakening the conscience of all clergy to the way in which they have for so long evaded giving real guidance on life after death. "Unfortunately, so many of our religious leaders still have not the foggiest idea about it," declared Major Tudor Pole.

ANNUAL GENERAL MEETING

Encouraging Reports

THE Annual General Meeting was held at Church House, Westminster, and was attended by our President, Sir Cyril Atkinson and Lady Atkinson.

Col. Lester, who presided, claimed that the past year had been one of the most active and progressive that the Fellowship had yet experienced. Referring to the large increase in membership during the past four months, he said that one encouraging factor was the record increase in the number of new clergy members. Several of our Bishop Vice-Presidents were also now taking a more active share in our work.

The changed attitude of the ecclesiastical Press was very significant, as their favourable reports contrasted very much with their former critical ones of our work.

Col. Lester expressed the view that the great increase in the activities of many of our regional Groups was an important factor in the Fellowship's headway, and he hoped that still more Groups would enlarge their programmes of lectures and discussions to extend to such wider events as Regional Annual Conferences, Brains Trusts, Healing Retreats and Conferences, Annual Dinners and At Homes, etc.

He emphasised that the Fellowship's expansion in so many directions made a London Headquarters more imperative than ever. He appealed to every individual member to make a special effort to look for suitable premises, where all our meetings could be held under one roof, and where we could provide a reading room and lending library for members' use. It must be in a central London position. We have a Headquarters Fund for the initial outlay that would be required, but our present annual income is not yet sufficient to maintain the high rental of a London building, and the cost of staffing it. But he believed that, as soon as we found the right building for a Headquarters, the wherewithal would be forthcoming. We had all got to do a good deal of positive thinking to make it possible.

With regard to the *Quarterly Review*, it was the Council's desire to enlarge its size as soon as possible, as so many articles and other useful material has to be cut out of every issue while it is restricted to 14 pages. We want to see it on every bookstall, and aim at making it a full-size magazine, such as no church could afford to be without. But the present cost was well over £300 per annum and it is not possible to enlarge the size until our finances for printing can be increased. Printing costs are so high today that considerable capital is needed for any publishing venture.

Col. Lester concluded by paying warm tribute to the work being done by Miss White for the Fellowship, saying how much we all appreciated her whole-hearted enthusiasm, her tremendous capacity for work and her conscientiousness and organising ability. He also spoke of the work being done year after year by Mrs. Vivian, who acts as Conference Secretary at the Annual Conference, looks after all ticket arrangements for the Annual Dinner, and for the fifth year in succession has allowed her home to be used as an address for London correspondence. She also continues to give the whole of the proceeds of her book sales to the Fellowship.

Other members working behind the scenes to whom tribute was paid included Mrs. Jean Sydney, who had organised all the ticket arrangements for The Healing Conference and the At Home.

The Meeting was grieved to hear of the passing to the Higher Life of a member of our Council, the Rev. McEwan Lawson, and also sent messages of sympathy to our Vice-President, Canon Pakenham-Walsh, and our hon. secretary, the Rev. Maurice Elliott, in their present illnesses.

In the absence of the Rev. Maurice Elliott our Assistant Secretary Miss A. E. White, read the Secretary's Report. She said—

" The first thing I want to mention is the letters of appreciation that we receive on the new set-up of the *Review*. The only criticism is that our members want a larger issue. We, too, should much like to increase the size, as our Editor has a lot of material left over every quarter; but the cost of printing is so high these days that we cannot increase the cost just at present.

" We have had many specially interesting meetings during the year which have increased the scope of our work and brought us in touch with new audiences. First of all we had three Conferences; the usual one in London; one in the Midlands, and a third in East Anglia, and a great deal of good work was done. There are still copies left of the lectures given at the London Conference if any members would like them.

" Our ' At Home ' last year was very successful and the sum of £40 was realised by the Bring and Buy Sale. The St. Martin-in-the-Fields Remembrance Service was outstanding on account of the excellent sermon given by the Rev. Canon Edward Carpenter. The other specially interesting meetings

Annual General Meeting—(*contd. from col.* 1)

BLIND MEMBER'S 100 MILE JOURNEY

One of our members, totally blind, made a journey of 100 miles to hear Miss Frances Banks speak at Exeter.

ere those of Miss Geraldine Cummins, Mr. Hugh edwood, Mr. Harry Edwards, Mr. F. T. Hilliger, d Dr. Ivor Machin.

" We have at present about 30 Study Groups eeting regularly, and 13 of these have clergy ministers as leaders. Area Organisers cover evon and Cornwall, Cheshire and Lancashire, orkshire, Essex and the Midlands. We should ry much like to have representatives for Surrey nd Sussex, which are two counties where we have large number of members; but so far no one with e necessary qualifications has been found.

" As members will have seen in the March *Review* e are making an effort to get our work known new quarters. So often we have letters saying I have only just heard of you,' etc., and so we re planning an advertising campaign whereby e shall have small advertisements in the principal rovincial newspapers—especially where we have ishops as Hon. Vice-Presidents. Up to the time f going to press members have contributed £25 owards this advertising fund which will enable s to make a start; and we shall hope to receive rther donations from time to time.

" Talking of finance I want to make an appeal o members who have not already done so to ovenant their subscriptions for us. In the financial tatement which follows this, members will see ow important this is to the Fellowship; and also here possible if subscriptions were paid by anker's order this would save us a great deal f clerical work, and postage spent in reminding nembers when their subscriptions are due. This ould always be cancelled, of course, at any time, o that members are not committed for any definite eriod. Those who do pay by bankers order ave said how glad they are not to have to re-nember when their subscriptions are due.

" As has been announced elsewhere in the *Review* he Council have decided to issue membership ards instead of receipts in future. These will e sent automatically as and when subscriptions re paid, and when new members join. Receipts vill not be sent unless specially asked for.

" Approximately 300 new members joined last ear, including 42 clergy or ministers. We have ad 110 new members since January.

" We are finding that the influence of the Fellowship is percolating into many new areas nd we are having enquiries from many interesting eople both in and out of the Church."

Miss White then presented the financial state-nent as set out on page 12. She said " Our uditors point out that we have had a much more uccessful year all round; donations and subscrip-ions have been increased by £218. Covenants ave gone up by £36 making a total of £193. On he other hand we shall have to allow for a slightly less sum next year owing to the reduction of income tax; and so we are more than ever anxious to get further covenants to make up for this.

"On the expenses side we have spent less in salaries, printing, publicity, and travelling expenses. The *Review* has cost us more, the figure for the year being £323. As the *Review* is included in the annual subscription, members will be able to judge that we can maintain this only by the generous subscriptions of some of our members for which we are most grateful."

Miss White concluded her remarks by saying " that the interest, the enthusiasm and the vitality of most of our members is most encouraging and it has been a stimulating year from every angle. So many clergy, too, are realising the importance of our work, and we are together building a bridge between Science and the Churches which will be of permanent value; and in years to come we shall all be glad to know that we had a small hand in building that bridge."

The report of the Research Committee was presented by the Rev. J. D. Pearce-Higgins, who announced that the Committee had been reconstituted, with the addition of several valuable new members. As the work of the Committee seemed to be too extensive and required a certain amount of specialisation, it had been decided to form several sub-committees with power to co-opt people of known interest and authority in particular fields. The sub-committee would report back regularly to the central Research Committee, and it was hoped that this would bring extra drive and interest into our work. It was considered that some valuable findings would result from the investigation now being conducted by Miss Frances Banks, from the questionnaire that she had distributed to such a wide circle. Col. Lester said he hoped the Research Committee would keep to the fore the importance of looking into any matters of urgent topical interest, and making some pronouncements thereon.

The Healing Committee's report was presented by the Rev. Bertram Woods, who stated that the work of the Central Advisory Committee was at present being concentrated on the investigation that had been launched through the Healing questionnaire, of which he had received back some 110 most useful replies, embracing practically every type of non-medical healing. The next step being planned was for a special Committee to meet on June 10th, at Caxton Hall to consider these replies, and to arrange the proposed subsequent panel of representatives of the different bodies concerned, who would then have an all-day meeting to sift out the data and make an analysis of the findings.

Elections of officers and Council then took

place. The Chairman said how glad we all were that Sir Cyril Atkinson felt able to continue as our President. The existing officers were re-elected, but there were changes on the Council. Col. Lester said that, with our present expansion, it was felt that the Council itself should be widened, and new blood brought in, and he was very glad to see that four new nominations had been received. These were elected, namely, the Rev. Dr. J. Macdonald, our Area President in Leeds; Mrs. Sydney Moule, whose wide experience would be of much value to the Council; the Rev. Kenneth Richardson, Methodist minister from Exeter, who had recently given such good talks to several C.F.P.S. meetings, and would help to keep the denominational balance on the Council; and the Rev. Anthony Rouse, former Area President of Torbay and now moving to Leamington, who had been such an active worker for the C.F.P.S. in the West Country. With the temporary resignation from the Council of the Rev. D. Bretherton (who has a 12-months' period of special work to carry out), and the loss of the Rev. McEwan Lawson, the new elections increase the Council numbers by two. One new post was created. Owing to the prolonged illness of the Rev. Maurice Elliott (who, we are glad to say, is now well on the way to recovery), and the heavy increase in the C.F.P.S. work, the Council recommended the appointment of a Deputy Hon. Secretary, and had invited the Rev. Bertram Woods to fill this post, to which he had kindly agreed. The Meeting endorsed this election unanimously.

A motion was submitted from the Torbay Group to recommend that each Group should select one or more suitable members to visit invalid or elderly C.F.P.S. members who are unable to attend meetings, as has already been done in some areas. The Meeting approved the idea, but proposed that it would be better to be issued as a suggestion to Groups through the *Quarterly Review*, instead of forming a formal motion. This was agreed.

A recommendation from the Council to make certain amendments to the Constitution was brought before the Meeting, but the Rev. Bertram Woods proposed that, as this was a much larger issue than could be dealt with in a short discussion, that a sub-committee be set up to go fully into the matter and report back to a Special General Meeting to be called for the purpose. He emphasised that, with the considerably increased influence of the Fellowship, and the much wider field of work looming ahead, we should have to revise our Constitution accordingly.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MARCH, 1959

	£	£
Income		
Subscriptions and Donations	1,381	
Collections and Receipts at Meetings	200	
Profits on sale of Literature	43	
Sales of *Quarterly Review*	43	
Income Tax Repayment (Covenants	171	
Bank Deposit Interest	13	
Interest on 4½% Defence Bonds	45	
Profit on Sale of Christmas Cards	5	
		1,901
Expenditure		
Printing, Stationery and Postages	212	
Meetings (including Hire of Halls)	122	
Publicity	4	
Travelling Expenses	79	
Salaries and Expenses	936	
Accountancy Honorarium	26	
Cost of Production and distribution of "News Sheet"	323	
Office Rent, Light, Heat and Telephone	137	
Depreciation of Equipment	14	
Miscellaneous	83	
Conferences (net cost)	8	
		1,944
Excess of Expenditure over Income for the Year		£43

BALANCE SHEET AS AT 31st MARCH, 1959

	£	£
Cash at Bank		775
Debtors and Payments in Advance		96
Equipment (original cost £186)		130
Investment: £1,000 4½% Defence Bonds		1,000
		2,001
Less Creditors	85	
Headquarters Fund	2,235	
Advertisement Fund	27	
Deficiency		£346
Accumulated Fund:		
Deficiency at 1st April, 1958		303
Add Excess Expenditure for the Year		43
Deficiency		£346

We report that we have prepared the above Account and Balance Sheet from an examination of the books and records of The Churches' Fellowship for Psychical Study and from information and explanations given to us.

We further report that no account has been taken of (*a*) subscriptions paid in advance at 31st March, 1959 (*b*) the Income Tax Repayment due in respect of subscriptions paid under Deed of Covenant during the year to 31st March, 1959, and (*c*) any expenditure chargeable against the Headquarters Fund.

LONDON
1st May, 1959

HEREWARD, SCOTT, DAVIES & CO.
Chartered Accountants

BOOK REVIEWS

The Easter Enigma, by Rev. Michael Perry. Faber and Faber. Price £1 1s.

Apart from the writings of Rev. Charles Tweedale, and the Rev. Maurice Elliott, this is the first large-scale attempt by a clergyman of the Church of England to apply some of the findings of psychic science or parapsychology to the narratives of the Bible.

The Easter Enigma is valuable because Mr. Perry is fresh from taking first class degree in Natural Science and Theology at Cambridge—an unusual combination, and therefore he may be presumed to know what he is talking about in both fields.

The book naturally falls into two sections—those chapters which deal with the biblical narratives and the criticism of them, both ancient and modern, and those chapters which endeavour to show what light on the Resurrection narratives modern research can provide.

Both sections of the book are good, the first is an excellent survey of the narratives, with an acute critical study of them, and Mr. Perry reaches the rather unusual conclusion for modern critics (*a*) that Jesus really did die (and he deals faithfully with objections to this view), and (*b*) that he really did reappear, and (*c*) that the tomb really was empty.

Having reached these conservative, but I believe true conclusions, he then proceeds to try and explain what actually happened in terms of Dr. G. N. M. Tyrrell's theory in his book on Apparitions, and other similar documentary evidence from S.P.R. files, and he suggests that the manifestations were " telepathic hallucinations " originating from the spirit of the Risen Master who used the normal machinery of telepathy to produce the extremely lifelike phantasms of himself which fully convinced the disciples that he was alive with unimpaired powers.

Since these are views, both regarding the nature of the narratives and also of the possible explanation of them which I put out in my own little book on the Resurrection, I can hardly do other than give hearty approval to the book as far as it goes in this direction.

But unfortunately Mr. Perry is the victim of his own honesty and criteria of scientific possibilities, and it would have been far better for him if he had, as many modern scholars do, thrown overboard the empty tomb story and also the physical appearances when Jesus ate food, and was touched. He is totally unable to explain the empty tomb, or to suggest any machinery whereby this might have been occasioned, and his endeavour to show that the lakeside incident and others involving physical action were also entirely in the nature of hallucinations, and that Jesus appeared to eat food but did not really do so, are, as he himself admits, deplorably weak. And even if by stretching our credulity to the utmost the physical appearances are accepted as hallucinatory, he still admits that the emptiness of the tomb was a physical fact.

The reason for the tailing off in this inconclusive fashion of an otherwise courageous and honest book, is that Mr. Perry has been smitten by the prevailing wind of scepticism as to psychical phenomena such as materialisation and dematerialisation which prevails in many quarters of psychic research. And so he writes off my own pamphlet, as well as Miss Cummins not dissimilar explanation, and the whole series of experiments by Prof. Wallace with Mrs. Guppy, or of Sir Wm. Crookes with Florence Cook, or of Bozzano with Count Scotti, as well as others which he has probably never heard of—e.g., the mediumship of Jack Webber, and the splendid infra-red photographs of the dematerialisation of the medium's coat while he is shown entranced and firmly tied to his chair—as unreliable. While we ourselves have had plenty of cause to regret the unreliability of physical mediums in our own time, and sympathise with the researchers who also have been disappointed in their endeavour to get sittings under test conditions, we do not share the prevailing view in some academic circles of the unreliability of some of the great investigators of an earlier generation. And many of our members have had far more convincing evidence of materialisations in fairly recent times than ever your reviewer can claim. Science depends upon a certain degree of faith, and everyone has to take on trust many facts which we have not the opportunity to prove for ourselves. As long as the reaching of negative conclusions, based on a profound contempt for human honesty is to be considered as the reaching of a scientific conclusion, little progress in psychic studies can be hoped for. I do hope Mr. Perry will go on to deal with the rest of the psychic phenomena in the Bible, and try and reach a synoptic picture of the whole machinery of revelation down the biblical centuries, and then I feel sure that he will realise that " telepathic hallucination," however applicable to a certain number of the phenomena it obviously can be, is not the " open sesame " to explain all the wonderful paranormal events recorded from the time of Abraham onwards.

Perhaps Easter is after all not such a grea Enigma as Mr. Perry thinks.

J.D.P.H.

(*contd. back cover*)

BOOK REVIEWS—(*contd.*)

" COMMUNION WITH JOYCE "

By G. Vivian. (Price 6d.)

This little booklet of authenticated personal experiences through automatic writing, by one of our founder members, is a useful publication for study groups. Mrs. Vivian is a trained scientist with over 20 years' experience of psychical research, and her deep sincerity of purpose is combined with a sound analytical mind. Her experiences prove of great comfort and inspiration to thousands of people, and give a practical meaning today to the Communion of Saints.

" DEATH CANNOT KILL "

By Horace Leaf. (Max Parrish, 17/2.)

The long life of the author, must inevitably, have given him vast material from which to cull his memories, and his book very ably portrays some very evidential memories from many parts of the world, and he is a man of vast experience.

He has investigated psychic phenomena amongst such communities as the Australian aborigines, the Maories, the Icelanders and the North American Indians, and has devoted his whole time in recent years to writing and lecturing on the subject.

The book will mean more to the older student of Psychic Science to whom many of the names mentioned will be familiar, but it is recommended for study by all if only to show a portrait of one of the courageous pioneers of the years gone by when to be a sensitive was more or less to be an outcast from general society.

It is heartening to realise that if the majority of people will not take notice, there is an intelligent minority who will in time inevitably leven the whole World. Truth is powerful in the end and may be nearer than we think to bringing light throughout the World.

F.I.L.

(*The books reviewed here may be obtained from our Worthing office.*)

Members' Advertisements

A.A. and R.A.C. approved

Ashleigh Court

Lincombe Drive **Torquay**

Lovely convenient position

Open all the year *Central heating*

Secluded parking

Terms 8—11½ gns. inclusive

Tel. 22673 Mr. & Mrs. E. Kew Mills

Free Church Home of Rest and Divine Healing

17 Burton Road, Branksome Park

Bournemouth

TEL. WESTBOURNE 64776

Write for particulars to

SISTER RUTH HAINSWORTH

(*Warden*)

" In one of the loveliest parts of one of the most beautiful towns in England."

NOTICE

After the end of June, on the advice of our Auditors as a means of saving postage and clerical work, the Fellowship will not issue receipts unless specially asked for.

It has been suggested that we should issue membership cards both to new and old members and this will be done when subscriptions are first made or renewed.

Would members wherever possible kindly arrange for their subscriptions to be paid by a Banker's Order which not only relieves them of the difficulty of remembering when the subscription is due but eliminates the necessity of sending out reminders.

To—The Assistant Secretary, 31A Chapel Road, Worthing, Sussex. (Tel. Wor. 3322).

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME .....

BLOCK LETTERS PLEASE.

ADDRESS .....

BLOCK LETTERS PLEASE.

(Minimum Subscription 10/6, to include *QUARTERLY REVIEW.*)

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Higher Fleet Street, Torquay